Bahaar
-e-
Tehreer
PART 4
عبد مصطفی
AM ABDE MUSTAFA

ABOUT US

Abde Mustafa Official, a team from Ahle Sunnat Wa Jama'at
Our motto : Serving Quraano Sunnat, preaching Ilme Deen and to reform people.

This team came into existence in the year 2012 and in very few years this team did a lot of acts.
There is also a special place of Abde Mustafa Official on social media networking sites.

Lots of people from all over the world are connected to us via Facebook, WhatsApp, Instagram, Telegram, YouTube and Blogger.

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GADHE KI TAZEEM

Ek Martaba Nabiye Kareem ﷺ Darazgosh Par Sawar Ho Kar Hazrate Saad Bin Ubada Ki Iyadat Ke Liye Tashreef Le Gaye

(بخاری، باب عیادۃ المریض راکبا و....، ر5663، ملتقطاً)

Is Hadees Ki Sharah Karte Huye Allama Ghulam Rasool Sayeedi Rahimahullahu Ta'ala Likhte Hain Ke Is Hadees Mein Mazkoor Hai Ke Nabiye Kareem ﷺ Gadhe Par Sawaar Ho Kar Hazrate Saad Bin Ubada Ki Iyadat Ke Liye Tashreef Le Gaye, Is Liye Gadhe Par Sawaar Hone Ko Haqeer Nahin Samajhna Chahiye

Mulla Ali Qaari Hanafi Alaihi Rahma Ne (To Yahan Tak) Likha Hai Ke Jo Shakhs Gadhe Par Sawari Ko Kamtar Aur Haqeer Jaanta Hai Wo Khud Gadhe Se Bhi Zyada Kamtar Aur Haqeer Hai Aur Is Hadees Se Ye Bhi Maloom Hua Ke Gadhe Par Sawaar Hona Sunnat Hai, Gaaon Aur Dehaat Mein Gadhe Par Sawari Ke Mawaqe Hain

(انظر: نعم الباری فی شرح صحیح البخاری، ج11، ص923)

Subhan Allah! Jis Cheez Ko Huzoor ﷺ Se Nisbat Ho Jaaye Wo Bhi Muazzam Ho Jaati Hai

Huzoor Se Muhabbat Karne Waale Un Tamam Cheezo Se Muhabbat Karte Hain Jis Ki Nisbat Huzoor Se Ho

Ye Kaisa Aqeeda Hai Ke Huzoor Ke Ilm Ko Janwaro Aur Pagalo Se Tashbeeh Di Jaaye Aur Phir Iman Ka Aur Ishq -e- Rasool Ka Daawa Kiya Jaaye?

Ishq To Ye Kehta Hai Ke Jis Gadhe Par Nabiyo Ke Imam Ne Sawari Farmayi Hai Ab Us Sawari Ko Haqeer Samajhne Waala Khud Gadhe Se Zyada Kamtar Hai

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KEHNE SE PEHLE KARO BHI

Ek Buzurg Ke Paas Ek Aurat Apne Bachhe Ko Le Kar Aayi Aur Kehne Lagi : Is Bachhe Ko Gud Khaane Se Mana Farma Dein

Buzurg Ne Kaha Ke Wo Us Bachhe Ko Dusre Din Le Kar Aaye
Jab Wo Aurat Dusre Din Bachhe Ko Le Kar Aayi To Buzurg Ne Bachhe Se Farmaya : Beta, Gud Mat Khaya Karo.....,
Bachhe Ki Maa Boli : Hazrat! Ye Naseehat To Aap Kal Bhi Kar Sakte The (Phir Dusre Din Kyun Bulaya?)
Buzurg Farmane Lage : Kal Aisa Karna Namumkin Tha Kyunki Kal Maine Khud Gud Khaya Hua Tha!

(انظر: آدابِ استاد و شاگرد، ص33)

Dusro Ko Naseehat Ke Phool Baantne Se Pehle Humein Khud Ko Dekhna Chahiye Ke Hum Ne Kitni Baato Par Amal Kiya Hai
Agar Hum Amal Ke Baad Dusro Ko Nekiyo Ki Dawat Denge To Humari Dawat Qabool Hoti Huyi Nazar Aayegi

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HUZOOR ﷺ KI 8 ADAYEIN

Nabiye Kareem ﷺ Ki Har Ada Pyaari Hai Jin Mein Se 8 Ye Bhi Hain:-

(1) Jab Bhi Koi Aap ﷺ Ko Pukarta To Aap "Labbaik" Keh Kar Jawab Inayat Farmate

(الشفاء، 1/121)

(2) Agar Koi Shakhs Aapke Kaan Mein Sargoshi Karta To Jab Tak Uski Baat Mukammal Na Ho Jaati Aap Apna Sar Mubarak Usse Door Na Farmate

(ایضاً)

(3) Aap ﷺ Majlis Mein Kabhi Paaon Phaila Kar Na Baithte

(ایضاً)

(4) Jab Koi Mulaqat Ke Liye Aata To Baaz Awqaat Uske Liye Aap Apni Chadar Bichha Dete Balki Apni Masnad Bhi Pesh Kar Diya Karte

(ایضاً،1/122)

(5) Aap ﷺ Sahaba -e- Kiraam Ko Unki Kunniyat Aur Pasandida Naamo Se Pukarte

(ایضاً)

(6) Aap ﷺ Badi Waqaar Ke Saath Is Tarah Thehar Thehar Kar Guftagu Farmate Ke Agar Koi Aapke Jumlo Ko Ginna Chahta To Gin Sakta Tha

(ایضاً،1/139)

(7) Aap ﷺ Raftaar Ke Saath Jhuk Kar Yun Chala Karte The Goya Bulandi Se Utar Rahe Hain, Hazrat Abu Huraira Kehte Hain Ke Hum Rasoolullah ﷺ Ke Saath Chalne Mein Hanfne Lagte The

(شمائل ترمذی، ص86)

(8) Aap ﷺ Khushbu Ka Tohfa Wapas Nahin Farmate Balki Farmate Ke Khushbu Ka Tohfa Rad Mat Karo Kyunki Ye Jannat Se Nikli Hai

(ایضاً، ص130)

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EK TARAF ILME DEEN AUR EK TARAF BETE KA JANAZA

Imam Abu Yusuf Rahimahullahu Ta'ala Ke Bete Ka Jab Inteqal Ho Gaya To Aapne Ek Shakhs Ko Ise Dafan Karne Ki Zimmedari Saunp Di Aur Khud Imam Abu Hanifa Ki Majlis Mein Ilm Seekhne Chale Gaye Aur Kehne Lage Ke Kahin Mera Aaj Ka Sabaq Chhoot Na Jaaye!

(المستطرف فی کل فن مستظرف، جلد1، صفحہ نمبر76)

Zubaan Se Izhaar Karne Waale To Kaafi Milenge Lekin Asal Mein Ise Kehte Hain Ilme Deen Haasil Karne Ka Jazba!
Aye Kaash Ke Humare Naujawano Ke Andar Bhi Aisa Jazba Paida Ho Jaaye.....,

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BAS TUMHARI LAGAN

Hazrate Sultanul Aarifeen, Sultan Baahu Rahimahullahu Ta'ala Zameen (Khet) Mein Hal Chala Rahe The Ke Hinduo Ki Ek Baraat Ka Wahan Se Guzar Hua Jo Apna Raasta Bhool Chuki Thi
Us Baraat Ko Qareeb Ke Ek Gaaon Ahmad Pur Jaana Tha, Unhone Aap Alaihi Rahma Se Puchha Ke Humein Ahmad Pur Jaana Hai, Raasta Kidhar Se Hai?
Aap Ne Farmaya : Bata Doon Ya Pahuncha Doon?
Ye Jawab Sun Kar Wo Log Hairan Huye Phir Kehne Lage Ke Baba Ji! Pahuncha Do
Aap Ne Farmaya Ke Aankhein Band Karo..... Ab Kholo, Aankhein Khuli To Rauza -e- Rasool ﷺ Saamne Tha Aur Baraat Madina -e- Munawwara Mein Khadi Thi!
Unhone Kaha Ke Baba Ji! Ye (To Wo) Ahmad Pur Nahin Hai Jahan Hum Ne Jaana Hai To Aap Ne Farmaya Ke Main To Isi Ahmad Pur Ko Jaanta Hoon!

(ملخصًا: شرح حدائق بخشش، ص159)

Huzoor ﷺ Se Sachhi Muhabbat Karne Waale Humesha Aap ﷺ Ki Yaado Mein Khoye Rehte Hain, Un Ki Nazro Mein Bas Madine Ki Tasveer Hoti Hai, Unhein Har Wo Mehfil Pasand Aati Hai Jis Mein Huzoor ﷺ Ki Baatein Ho, Har Wo Zikr Suhana Lagta Hai Jis Mein Huzoor ﷺ Ka Zikr Shamil Ho, Bas Unhi Ki Lagan.....,

Inhein Jaana, Inhein Maana, Na Rakha Ghair Se Kaam
Lillahil Hamd Main Dunya Se Musalman Gaya

HUMARE NAUJAWAN AUR SOCIAL MEDIA

Is Zamane Mein Ab Bahut Kam Log Aise Bache Hain Jo Social Media Se Door Hain

TV, Mobile Phone Aur Internet Ke Zariye Har Shakhs Poori Dunya Se Aisa Juda Hua Hai Jaise Do Ungliya

Dunya Ke Ek Kone Mein Kuchh Hota Hai To Hazaaro Meel Door Dusre Kone Mein Fauran Khabar Pahunch Jaati Hai

Social Networking Websites Ke Zariye Mukhtalif Shehro Ke Rehne Waale Ek Dusre Ko Dost Bana Rahe Hain, In Websites Mein Facebook, WhatsApp, Twitter, Instagram, Telegram Aur Video Calling Apps Bahut Mash'hoor Hain

Naujawano Ki Aksariyat Social Media Par Maujood Hai, Shehar Kya Aur Dehat Kya Har Jagah Social Media Ka Jaal Bichha Hua Hai

Fayeda Bhi Nuqsan Bhi :-

Jahan Ek Taraf Logon Ko Social Media Se Bahut Bada Fayeda Hua Hai Wahin Dusri Taraf Bahut Bada Nuqsan Bhi Hua Hai

Fayede Aur Nuqsan Ka Daromadar Is Ke Istemal Par Hai, Agar Aap Is Ka Sahih Istemal Karte Hain To Ye Mufeed Hai Warna Mudar

Naujawano Ke Halaat :-

Kayi Naujawano Ki Time Line, Status Aur Tasveer Aisi Hoti Hain Ke Agar Un Ke Walidain Ya Ghar Waale Dekh Lein To Sharm Se Paani Paani Ho Jaayein!

Time Line Par Behuda Lateefe, Gandi Gandi Tasveerein Aur Ghair Akhlaqi Tehreerein Maujood Hoti Hain

Agar Kabhi Kabhar Deeni Jazba Paida Ho Bhi Gaya To Ye Tehreerein Share Karte Hain Ke "Ye Message 11 Logon Ko Bhejo To Khushkhabri Milegi", "Is Mahine Ki Mubarakbad Do To Jannat Mein Jaane Se Koi Nahin Rok Sakta", "Aaj Syeda Fatima Ka Yawm -e- Wiladat Hai" (Jo Ke Social Media Par Roz Hota Hai) Waghaira

Agar Deen Ke Liye Jazbaat Zyada Badh Gaye To Phir Ye Message Share Karte Hain "Ek Film Release Ho Rahi Hai Allah Ke Bande....." Baaqi To Aap Jaante Hi Hain

Sahih Istemal :-

Agar Aap Facebook, WhatsApp, Twitter Aur Instagram Waghaira Ka Istemal Karte Hain To Unhi Logon Ko Follow Karein Ya Friend Banayein Jin Ki Tehreerein (Posts), Tweets, Photos Aur Videos Waghaira Se Aap Ke Ilm Mein Izafa Ho Ya Koi Achhi Cheez Seekhne Ko Mile, Misaal Ke Taur Par Ulama -e- Ahle Sunnat Ko Follow Karein, Islamic Pages Ko Like Karein, Apne Dosto Aur Rishtedaro Jo In Websites Par Maujood Ho, Unhein List Mein Shamil Karein

Jahan Kahin Koi Ghair Munasib Cheez Dekhein To Fauran Us Ke Bhejne Waale Ko Block Karein

Ghalat Istemal :-

Social Media Ka Ghalat Istemal Aap Ke Gunaho Mein Izafa Kar Sakta Hai Aur Ye Bhi Ho Sakta Hai Ke Aap Ko Jail Ki Hawa Khani Pade Lihaza Siyasi Mamlaat Mein Bahas Karne, Kisi Ko Galiyo Bhara Message Karne Aur Ghair Akhlaqi Tehreero Ya Tasveero Par Tabsera Karne Se Ijtenab Karein

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JANNAT MEIN AADHI AABADI HUMARI HOGI

Hazrate Abdullah Bin Mas'ood Radiallaho Ta'ala Anho Bayaan Karte Hain Ke Rasoolullah ﷺ Ne Hum Se Farmaya Ke Kya Tum Is Baat Se Raazi Nahin Ho Ke Jannat Mein Tumhari Tadaad Tamam Jannatiyo Ki Chauthayi Ho?

Hazrate Ibne Mas'ood Farmate Hain Ke Hum Ne Khushi Se Naara -e- Takbeer Buland Kiya, Phir Huzoor ﷺ Ne Farmaya :

Kya Tum Is Baat Se Raazi Nahin Ho Ke Jannat Mein Tumhari Tadaad Tamam Jannatiyo Ki Tihayi Ho?
Hazrate Ibne Mas'ood Farmate Hain Ke Hum Ne Khushi Se Naara -e- Takbeer Buland Kiya Phir Huzoor ﷺ Ne Irshad Farmaya :
Mujhe Ummeed Hai Ke Jannat Mein Tumhari Tadaad Tamam Jannatiyo Se Aadhi (50%) Hogi

(ملتقطاً: صحیح مسلم، باب بیان کون ھذہ الامۃ.....الخ، ر437)

Hazrate Abu Sayeed Khudri Radiallaho Ta'ala Anho Ki Riwayat Mein Hai Ke Aap ﷺ Ne Irshad Farmaya Ke Us Zaat Ki Qasam Jis Ke Qabza -e- Qudrat Mein Meri Jaan Hai, Meri Khwahish Hai Ke Tum Tamam Jannatiyo Ke Nisf (Aadhe) Ho

(ایضاً، ر440، ملتقطاً)

Is Ummat Par Ye Meherbani Sirf Aur Sirf Huzoor ﷺ Ki Wajah Se Hai
Is Hadees Se Un Firqo Ka Radd Bhi Ho Jaata Hai Jin Ki Tadaad Ek Shehar Bharne Ke Barabar Bhi Nahin..., Wo Bhala Aadhi Jannat Kaise Bharenge?
Alhamdulillah Huzoor ﷺ Ne Ye Bisharat Sawaad -e- Aazam, Ahle Sunnat Wa Jama'at Ko Ata Farmayi Hai

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AZAAN -E- BILAL AUR SURAJ KA NIKALNA

Awaamun Naas Se Le Kar Khawaas Tak Ek Waqiya Bahut Mash'hoor Hai Ke Hazrate Sayyiduna Bilal Radiallaho Ta'ala Anho Ki Zubaan Mein Luknat Thi Jis Ki Wajah Se Aap Radiallaho Ta'ala Anho Azaan Ke Kalimaat Ko Sahih Taur Par Ada Nahin Kar Paate The, Ek Martaba Aap Ko Azaan Dene Se Roka Gaya Aur Jab Aap Ne Azaan Nahin Di To Suraj Hi Nahin Nikla!
Ye Bhi Kaha Jaata Hai Ke Hazrate Bilal Ki "Seen" Allah Ta'ala Ke Nazdeek "Sheen" Hai

Is Waqiye Ko Kuchh Muqarrireen Bade Shauq Se Bayaan Karte Hain Aur Kuchh Logon Ko Bhi Aisi Masaledaar Riwayaat Sunne Mein Bada Maza Aata Hai

Kayi Moatbar Ulama Ne Is Riwayat Ka Radd Kiya Hai Aur Ise Mauzu Wa Manghadat Qarar Diya Hai Lekin Phir Bhi Kuchh Muqarrireen Apni Aadat Se Majboor Hain, Muqarrireen Ki Pesha Warana Majboori Unhein Aisi Riwayaat Chhodne Nahin Deti

Zara Sa Jhoot Zaroori Hai Daastan Ke Liye

Is Riwayat Ke Mutalliq Ulama -e- Muhaqqiqeen Ki Aara Zel Mein Naqal Ki Jaati Hain :-

(1) Imam Ibne Kaseer (M774H) Is Riwayat Ke Baare Mein Likhte Hain Ke Is Ki Koi Asal Nahin Hai

(البدایۃ والنھایۃ، ج5، ص477)

(2) Imam Shaykh Abdur Rahman Sakhawi (M904H) Is Riwayat Ko Naqal Karne Ke Baad Burhan Safaqusi Ke Hawale Se Allama Jamaluddin Al Mizzi Ka Qaul Naqal Karte Hain Ke Ye Riwayat Awaam Ki Zubaan Par To Mash'hoor Hai Lekin Humne Kisi Bhi Kitab Mein Ise Nahin Paaya

(المقاصد الحسنۃ، ص190، ر221)

(3) Imam Sakhawi Ek Aur Maqaam Par Likhte Hain Ke Ibne Kaseer Ne Kaha Ke Is Ki Koi Asal Nahin Aur Isi Tarah Allama Jamaluddin Al Mizzi Ka Qaul Guzar Chuka

(ایضاً، ص397، ر582، ملتقطاً)

(4) Allama Abdul Wahhab Sharani (M973H) Is Riwayat Ke Baare Mein Farmate Hain Ke Ye Awaam Ki Zubaan Par To Mash'hoor Hai Lekin Usool Mein Hum Ne Is Baare Mein Koi Tayeed Nahin Dekhi

(البدر المنیر فی غریب احادیث البشیر والنذیر، ص117، ر915 بہ حوالہ جمال بلال)

(5) Allama Sharani Mazeed Likhte Hain Ke Ibne Kaseer Kehte Hain Ke Is Ki Koi Asal Nahin

(ایضاً،ص186،ر1378)

(6) Imam Mulla Ali Qaari Hanafi (M1014H) Ne Bhi Is Riwayat Ko Mauzu Qarar Diya Hai

(الاسرار المرفوعۃ فی الاخبار الموضوعۃ المعروف بالموضوعات الکبری،ص140،ر76)

(7) Allama Badruddin Zarkashi (M794H) Is Riwayat Ko Naqal Karne Ke Baad Likhte Hain Ke Hafiz Jamaluddin Al Mizzi Farmate Hain Ke Ye Riwayat Awaam Ki Zubaan Par To Mash'hoor Hai Lekin Is Baare Mein Hum Ne Ummahatul Kutub Mein Kuchh Bhi Nahin Dekha Aur Is Riwayat Ke Baare Mein Shaykh Burhanuddin Safaqusi Ka Bhi Yahi Qaul Hai

(اللآلی المنثورۃ فی الاحادیث المشہورۃ،ص207،208)

(8) Allama Ibnul Mubrad Muqaddasi (M909H) Is Riwayat Ko Likhne Ke Baad Allama Jamaluddin Al Mizzi Ka Qaul Naqal Karte Hain Ke Mustanad Kutub Mein Is Ka Koi Wujood Nahin

(التخریج الصغیر والتحبیر الکبیر،ص109،ر554)

(9) Allama Ismayeel Bin Muhammad Al Ajlooni (M1162H) Is Riwayat Ko Likhne Ke Baad Imam Jalaluddin Suyooti Ka Qaul Naqal Karte Hain Ke Ummahatul Kutub Mein Aisa Kuchh Bhi Warid Nahin Hua Aur Imam Mulla Ali Qaari Farmate Hain Ke Is Ki Koi Asal Nahin Aur Allama Jamaluddin Al Mizzi Se Naqal Karte Huye Shaykh Burhanuddin Safaqusi Farmate Hain Ke Awaam Ki Zubaano Par To Mash'hoor Hai Lekin Asal Kutub Mein Aisa Kuchh Bhi Waarid Nahin Hua

(کشف الخفاء ومزیل الالباس،ص260،ر695)

(10) Allama Ajlooni Mazeed Likhte Hain Ke Ibne Kaseer Kehte Hain Ke Is Ki Koi Asal Nahin Hai

(ایضاً،ص530،ر1520)

(11 to 15) Is Riwayat Ka Radd In Kutub Mein Bhi Maujood Hai :-

"تمیز الطیب من الخبیث"، "تذکرۃ الموضوعات للھندی"، "الدرر المنتثرۃ للسیوطی"، "الفوائد للکرمی"، "اسنی المطالب"۔

(16) Allama Shariful Haque Amjadi (M1421H) Likhte Hain Ke Ye Waqiya Baaz Kitabo Mein Darj Hai Lekin Tamam Muhaddiseen Ka Is Par Ittefaq Hai Ke Ye Riwayat Mauzu, Manghadat Aur Bilkulliya Jhoot Hai

(فتاوی شارح بخاری، ج2، ص38)

(17) Allama Abdul Mannan Aazmi (M1434H) Likhte Hain Ke Hazrate Bilal Radiallaho Ta'ala Anho Ko Azaan Se Mazool Karne Ka Zikr Hum Ko Nahin Mila Balki Ayeni, Jild Panjum, Safha Number 108 Mein Hai Ke Hazrate Bilal Radiallaho Ta'ala Anho Rasoolullah ﷺ Ke Liye Safar Aur Hazar Har Do Haal Mein Azaan Dete Aur Ye Rasoolullah ﷺ Aur Hazrate Siddique -e- Akbar Radiallaho Ta'ala Anho Dono Ki Aakhiri Zindagi Tak Moazzin Rahe

(فتاوی بحر العلوم، ج1، ص109)

(18) Maulana Ghulam Ahmad Raza Likhte Hain Ke Ye Waqiya Mauzu Wa Manghadat Hai, Haqeeqat Se Is Ka Koi Talluq Nahin Hai Ke Hazrate Bilal Radiallaho Ta'ala Anho Se Kalimaat -e- Azaan Sahih (Taur Par) Ada Nahin Ho Paate The

(ملتقطاً: فتاوی مرکز تربیت افتا، ج2، ص647)

In Dalail Ke Baad Ab Is Riwayat Ke Mauzu Wa Manghadat Hone Mein Koi Shak Baaqi Nahin Rehta

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MUHADDISEEN KA EHSAAN

Haroon Rasheed Ke Paas Ek Zindeeq Ko Laaya Gaya, Khalifa Ne Us Ke Qatl Ka Hukm Saadir Kiya To Us Ne Kaha :
Tum Mujhe Qatl Kar Doge Lekin Un Chaar Hazaar Ahadees Ka Kya Karoge Jin Ko Maine Wad'a Kar Ke (Yaani Ghad Kar) Logon Mein

Aam Kar Diya Hai! Un (Chaar Hazaar) Mein Se Koi Baat Rasoolullah ﷺ Se Manqool Nahin Thi
Khalifa Ne Kaha Ke Aye Zindeeq! Tu Abdullah Bin Mubarak Aur Ibne Is'haaq Ko Nahin Jaanta, Un Ki Tanqeed Ki Chhalni Se Teri Tamam Hadeeso Ka Ek Ek Harf Nikal Aayega

(تاریخ دمشق، ج4، ص115 بہ حوالہ شان حبیب المنعم من روایات المسلم)

Ye To Sirf Ek Shakhs Ka Waqiya Hai Jis Ne Chaar Hazaar Ahadees Ghad Kar Aam Ki, Is Ke Ilawa Bhi Kayi Logon Ka Zikr Tarikh Mein Milta Hai Jinhone Hadeesein Ghadi Balki Kayi Firqo Ne Is Par Zor Diya Aur Is Ke Zariye Awaam Ko Gumrah Karne Ki Koshish Ki Lekin Is Ummat Par Muhaddiseen -e- Kiraam Ka Bahut Bada Ehsaan Hai Jinhone Apni Tehqeeq Wa Tanqeed Ki Chhalni Mein Hadees -e- Rasool Ko Manghadat Riwayaat Se Alag Kiya Aur Aaj Bhi Muhaqqiqeen Is Aham Tareen Kaam Mein Masroof Hain
Kisi Bhi Riwayat Ko Bayaan Karne Se Pehle Ye Dekh Lein Ke Wo Kis Kitab Mein Maujood Hai Aur Ye Bhi Zaroori Nahin Ke Kitab Mein Hone Ki Wajah Se Wo Sahih Ho Kyunki Kitabo Mein Bhi Jhooti Riwayaat Hoti Hain Lihaza Ye Bhi Dekhna Chahiye Ke Us Riwayat Par Ulama -e- Ahle Sunnat Ki Kya Tehqeeq Hai
Agar Aap Ne Kabhi Aisi Riwayaat Bayaan Kar Di Ya Kahin Likh Di Jo Sahih Nahin Thi To Ilm Ho Jaane Par Apni Ghalati Ko Fauran Tasleem Karein Bajaye Hatdharmi Karne Ke, Kyunki Is Par Par Israar Karna Mazeed Ek Badi Ghalati Hai

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MAIN USE SUNNI BANA DUNGA

Imran Bin Hittaan Raqashi Akabir Ulama -e- Muhaddiseen Mein Se The, Un Ki Ek Chacha Zaad Behan Kharjiya (Ek Gumraah Firqe Se) Thi, Us Se Nikah Kar Liya!
Ulama -e- Kiraam Ne Sun Kar Taana Zani Ki To Unhone Kaha :

Maine To Is Liye Nikah Kiya Hai Ke Is Ko Apne Mazhab Par Le Aaunga....,
Ek Saal Na Guzra Tha Ke Khud Kharji Ho Gaye!!!

(الإصابۃ فی تمیز الصحابۃ، ج5، ص233 بہ حوالہ ملفوظات اعلی حضرت)

Shikar Karne Chale The Shikar Ho Baithe
Isi Tarah Aaj Bhi Kuchh Sunni Ladke Badmazhabo Ke Ghar Se Ladki Laate Hain Aur Kehte Hain Ke Main Use Sunni Bana Dunga Lekin Hota Kuchh Aur Hai
Nikah Karte Waqt Sab Se Pehle Humein Ek Dusre Ke Din Ko Malhooz Rakhna Chahiye, Agar Ladki Ya Ladka Badmazhab Hai To Hargiz Un Se Rishta Na Jodein

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DO REGISTER

Hazrate Abdullah Bin Amr Radiallaho Ta'ala Anho Bayaan Karte Hain Ke Ek Din Rasoolullah ﷺ Humare Paas Tashreef Laaye, Aap Ke Haatho Mein Do Kitabein Thi
Aap Ne Daryaft Farmaya Ke Kya Tum Jaante Ho Ke Ye Do Kitabein Kis Cheez Se Mutalliq Hain?
Hum Ne Arz Kiya : Nahin, Ya Rasoolallah ﷺ! Aap Hi Humein Batayein
Huzoor ﷺ Ne Apne Daayein Haath Waali Kitab Ke Baare Mein Farmaya Ke Ye Kitab Rabbul Aalameen Ki Taraf Se Hai Jis Mein Ahle Jannat Ke Naam Hain, Un Ke Aaba -o- Ajdaad Aur Qabilo Ke Naam Hain Phir Is Ke Aakhir Mein Muhar Laga Di Gayi Hai, In Mein Koi Izafa Nahin Ho Sakta Aur Kami Nahin Ho Sakti
Is Ke Baad Aap ﷺ Ne Apne Baayein Haath Mein Maujood Kitab Ke Baare Mein Isi Tarah Ke Alfaaz Ahle Jahannam Ke Liye Irshad Farmaye

(ملخصًا وملتقطاً: الجامع الترمذی، باب ماجاء ان اللہ کتب کتابا لاھل الجنۃ واھل النار، ح2141)

Yahan Ye Sawal Paida Hota Hai Ke Ek Kitab Mein Tamam Jannatiyo Aur Dusri Kitabo Mein Jahannamiyo Ke Naam, Un Ke Baap Daado Ke Naam Aur Un Ke Qabilo Ke Naam Kaise Maujood Ho Sakte Hain Halanki Wo Kitabein Huzoor ﷺ Ke Haatho Mein Thi Aur Sahaba -e- Kiraam Ne Unhein Dekha Bhi Lihaza Zaahir Hai Ke Kitab Ka Hajm Mukhtasar Hoga Yaani Kitab Ki Lambayi, Chaudayi Aur Motayi Mukhtasar Hogi Jab Ke Jannatiyo Aur Jahannamiyo Ke Naamo Ki Tadaad Bahut Zyada Hai Jo Ek Mukhtasar Si Kitab Mein Aqlan Nahin Aa Sakte Aur Huzoor ﷺ Ka Farman Bhi Ghalat Nahin Ho Sakta.....!

Hazrat Allama Syed Abdul Azeez Dabbagh Rahimahullahu Ta'ala (M1131H) Is Hadees Ki Tashreeh Karte Huye Farmate Hain Ke Is Hadees Mein Kitabat Se Muraad Tehreeri Shakl Nahin Hai Balki Is Ka Matlab Ye Hai Ke Jab Aap ﷺ Ne Kitab Ke Awraaq Ki Taraf Tawajjoh Farmayi To Ahle Jannat Wa Jahannam Ke Tamam Naam Aap ﷺ Ko Dikhayi Diye

Is Ki Mazeed Wazahat Yun Ki Ja Sakti Hai Ke Jab Bhi Huzoor ﷺ Kisi Cheez Par Nazre Mubarak Daalte Hain To Aap Ke Saamne Se Tamam Hijabaat Utha Liye Jaate Hain

Allah Ta'ala Ne Aap Ko Kaamil Tareen Roohani Baseerat Ata Farmayi Hai Aur Jab Ye Roohani Baseerat Aap Ki Zaahiri Basarat Ke Saath Mil Jaaye To Aap Ki Zaahiri Aankho Ke Saamne Se Bhi Tamam Hijabaat Hat Jaate Hain Is Liye Aap ﷺ Kisi Bhi Mahjoob Cheez Ko Usi Shay Mein Dekh Lete Hain Jo Us Waqt Aap Ke Saamne Maujood Ho

Bil Farz Agar Aap Ke Saamne Koi Deewar Maujood Ho To Aap Deewar Mein (Bhi) Us Chhupi Cheez Ka Mushahida Farmayenge Aur Agar Us Waqt Aap Ka Dast -e- Aqdas Aap Ke Saamne Hoga To Wahi Cheez Aap Ko Apne Haath Mein Nazar Aayegi Aur Agar Aap Ke Saamne Koi Kaghaz Maujood Ho To Wo Chhupi Cheez Aap Ko Kaghaz Mein Nazar Aayegi

(ملتقطاً: الابریز، سید عبد العزیز دباغ رحمہ اللہ تعالی، ص97، 98)

Mazkoora Tashreeh Ko Saamne Rakh Kar Ye Kaha Ja Sakta Hai Ke Agar Wo Kitabein Kisi Aam Insan Ko De Di Jaayein To Wo Us Mein Ahle Jannat Wa Jahannam Ke Naamo Ko Nahin Dekh Payega Kitab To Hai Par Dekhne Waali Aankh Bhi Chahiye

Aur Koi Ghaib Kya Tum Se Nihaa Ho Bhala
Jab Na Khuda Hi Chhupa Tum Pe Karodon Durood

ABDE MUSTAFA

MUJHE MALOOM NAHIN

Imam Shaybi Rahimahullahu Ta'ala Ke Baare Mein Umar Bin Abi Zaayida Kehte Hain Ke Kisi Sawal Ke Jawab Mein Imam Shaybi Se Zyada Maine Kisi Ko Ba Kasrat Ye Kehte Huye Nahin Suna Ke Mujhe Maloom Nahin,
Yaani Imam Shaybi Aksar Sawalo Ke Jawab Mein Ye Kehte The Ke Mujhe Maloom Nahin

(دارمی بہ حوالہ انباء الحی، مترجم، ص269)

Ye Kehna Kitna Mushkil Hai Ke Mujhe Maloom Nahin Ya Main Nahin Jaanta!
Agar Do Chaar Logon Ke Beech Kisi Aalim Ko Ye Kehna Pad Jaaye To Kya Hoga? Maana Ke Ye Kehne Mein Jhijhak Mehsoos Hogi Lekin Bhalayi Isi Mein Hai Ke Ghalat Bayani Ka Sahara Lene Ke Bajaye Keh Diya Jaaye Ke Mujhe Maloom Nahin

ABDE MUSTAFA

REMIX NAAT - ISHQ YA TAUHEEN

Ye Bayaan Karte Huye Bhi Takleef Hoti Hai Ke Kuchh Logon Ne Naat -e- Rasool Jaisi Muqaddas Shay Ko Bhi Khel Kood Aur Nachne Gaane Ka Zariya Bana Liya Hai!

Ek Aisi Bala Humare Muashre Mein Utri Hai Jis Ki Jitni Mazammat Ki Jaaye Kam Hai
Hum Baat Kar Rahe Hain "Remix Naat" Ki, Is Mein Hota Ye Hai Ke Asal Naat Ko Kuchh Softwares Ke Zariye Remix Kiya Jaata Hai Yaani Is Mein Jadeed Mazameer (Musical Instruments) Ki Aawaz Ko Milaya Jaata Hai Jis Tarah Filmi Gaano Mein Mazameer Ki Awaazein Hoti Hain
Ye Awaazein (Sounds) Kayi Tarah Ki Hoti Hain Jinhein Nikalne Ke Liye Kisi Dhol Ko Bajane Ya Bansuri Mein Phoonkne Ki Zaroorat Nahin Hoti Balki Ye Softwares Ke Zariye Banayi Jaati Hain Dhamak Ki Awaaz Jise "Beat" Kaha Jaata Hai Us Ke Saath Kayi Tarah Ki Awaazein Mila Kar Naat Ko Aisi Shakl Di Jaati Hai Ke Sunne Se Filmi Gaana Maloom Hota Hai
Wo Muqaddas Ash'aar Jin Mein Allah Ke Pyaare Rasool ﷺ Ki Tareef -o- Tauseef Bayaan Ki Jaati Hain Un Ko Gaane Ki Tarah Remix Banana Aur Phir Use Buland Awaaz Se Juloos Wa Mahafil Mein Bajana Ishq -e- Rasool Hai Ya Tauheen?
Ek Aam Insan Bhi Ghaur Kare To Use Maloom Ho Jayega Ke Ye Kitni Ghatya Harkat Hai,
Is Bala Mein Ek Achhi Khaasi Tadaad Mubtala Hai!
Pehle Se Hi Filmi Gaano Ka Bhoot Bachpan Se Pachpan Ke Saro Par Sawaar Hai, Ye Kya Kam Tha Jo Naat -e- Rasool Ki Izzat Ko Pamaal Karne Par Utar Aaye!
Hum Aap Se Guzarish Karte Hain Ke Lillah Is Se Tauba Karein Aur Remix Naat Ka Boycott Karein

ABDE MUSTAFA

AAP NE SACH FARMAYA MERE AAQA

Hazrate Sayyiduna Abu Huraira Radiallaho Ta'ala Anho Bayaan Karte Hain Ke Nabiye Kareem ﷺ Ne Irshad Farmaya :

Us Zaat Ki Qasam Jis Ke Qabza -e- Qudrat Mein Muhammad Ki Jaan Hai! Tum Logon Par Zaroor Ek Din Aisa Aayega Ke Tum Mujhe Nahin Dekh Sakoge Aur Meri Ziyarat Karna Tum Logon Ke Nazdeek Ahal (Ghar Waalo) Aur Maal Se Zyada Mahboob Hoga

(صحیح مسلم، باب فضل النظر الیہ ﷺ وتمنیہ، ح6008)

Allama Khitabi Likhte Hain Ke (Huzoor Ke Wisaal Ke Baad) Baaz Sahaba Ne (To Yahan Tak) Kaha Ke Rasoolullah ﷺ Ki Tadfeen -e- Mubarak Ke Baad Hum Khud Apne Aap Ko Ajnabi Lagte The

(شرح صحیح مسلم للسعیدی، جلد سادس، کتاب الفضائل، ص828، ملتقطاً)

ABDE MUSTAFA

TIK TOK

Shayad Hi Koi Aisa Shakhs Hoga Jo Apne Smartphone Se Social Media Ka Istemal Karta Ho Aur "Tik Tok" Se Be Khabar Ho,
Agar Aap Nahin Jaante To Hum Bata Dein Ke Ye Ek Software Hai Jis Mein Aap Chhoti Videos (Short Clips) Bana Sakte Hain Aur Aam (Share) Kar Sakte Hain
Is Mein Mukhtalif Dhang Se Videos Banayi Jaati Hain Maslan Koi Naach Raha Hai, Koi Gaa Raha Hai, Koi Uchhal Kood Kar Raha Hai To Koi Kartab Dikha Raha Hai
Is Application Ne Har Shakhs Ko Ye Mauqa Diya Hai Ke Bina Filmo Mein Kaam Kiye Aap Apne Kartab, Apne Hunar Aur Apni Kala (Art) Ko Dunya Ke Saamne Pesh Kar Sakte Hain
Chhote Ho Ya Bade, Ladke Ho Ya Ladkiya Sab Madari Bane Huye Hain,
Is Mein Be Hayai, Be Adabi Aur Be Sharmi Ki Hadein Paar Ki Ja Rahi Hain, Ye Sirf Ek Application Nahin Balki Aisa Aala (Tool) Hai Jo Logon Ke Andar Sharm -o- Haya Naam Ki Cheez Ko Khatm Kar Raha Hai

Ho Gayi Mehfil Teri Kya Be Adab Be Qayeda
Jo Khade Rehte The Wo Ab Hain Barabar Baithe

Is Tik Tok Ne Sirf Do Se Teen Saalo Mein Paanch Karod (Above 5 Crore) Se Zyada Logon Ko Apne Jaal Mein Phansa Liya Hai!
Un Karodo Logon Mein Na Jaane Kitne Muslim Naujawan Aur Ladkiya Shamil Hain Jo Din Raat Apni Numaish Ke Nashe Mein Choor Hain
Wo Naujawan Jinhein Apne Deen Ke Liye Khoon Pasina Ek Karna Chahiye Tha Wo Apna Dher Saara Waqt Is Behuda Cheez Mein Barbad Kar Rahe Hain, Wo Ladkiya Jinhein Apni Aakhirat Ki Fikr Mein Doobe Rehna Chahiye Tha Wo Dunya Ko Apne Pichhe Khada Karne Ki Dhun Mein Hain
Aap Ke Paas Aql Hai, Sochne Samajhne Ki Salahiyat Hai Aur Waqt Bhi Hai Lihaza Ghaur Karein Aur Pehchanein Ke Aap Ka Fayeda Kahan Hai
Is Application Ki Nuhoosat Se Bachein Aur Apna Waqt Achhe Kaamo Mein Lagayein Kyunki Ye Waqt Dubara Nahin Milne Waala
Hazrate Saif Yamani Alaihi Rahma Farmate Hain Ke Allah Ta'ala Ka Kisi Bande Se Apni Nazre Rahmat Ko Hata Lena Ye Hai Ke Banda Be Kaar Baato Mein Mashgool Ho Jaaye Aur Jo Apne Maqsad -e- Hayaat Ko Faramosh Kar Ke Apni Umar Ka Ek Lamha Bhi Guzare To Use Zaroor Hasrato Aur Nadamato Ka Saamna Karna Padega

(وقت ہزار نعمت، ص114)

ABDE MUSTAFA

SAWALAAT -E- QABR SURYANI ZUBAAN MEIN HONGE

Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullahu Ta'ala Se Arz Kiya Gaya Ke Marne Ke Waqt Se Zubaan Arabi Ho Jaati Hai? Aap Ne Farmaya Ke Is Baare Mein To Kuchh Hadees Mein Irshad Nahin Hua, Hazrate Sayyidi Abdul Azeez Dabbagh Radiallaho Ta'ala Anho Farmate Hain Ke Qabr Mein Suryani Zubaan Mein Sawal Hoga Aur Kuchh Lafz Bhi Bataye Hain

(ملفوظات اعلی حضرت، ج4، ص447)

Shaykh Ahmad Bin Mubarak (M1155H) Kehte Hain Ke Maine (Apne Shaykh, Hazrat Allama Syed Abdul Azeez Dabbagh Radiallaho Ta'ala Anho Se) Daryaft Kiya Ke Qabr Mein Sawalaat Suryani Zubaan Mein Honge? Kyunki Imam Jalaluddin Suyooti Alaihi Rahma Ki Ek Nazm Mein Ye Sher Maujood Hai :

ومن غریب ماتری العینان

ان سوال القبر بالسریانی

"Insan Ke Liye Hairangi Ki Baat Ye Hai Ke Qabr Mein Suryani Zubaan Mein Mayyat Se Sawal -o- Jawab Honge"

Is Nazm Ke Shaareh Bayaan Karte Hain Ke Imam Suyooti Ne Apni Tasneef "Sharhus Sudoor" Mein Shaykhul Islam Allama Ilmuddeen Ke Fatawa Ke Hawale Se Ye Baat Naqal Ki Hai Ke Qabr Mein Suryani Zubaan Mein Mayyat Se Sawal Jawab Hoga,

Imam Suyooti Farmate Hain Ke Taaham Mujhe Kisi Hadees Mein Ye Baat Nahin Mil Saki

Allama Ibne Hajar Asqalani Se Yahi Sawal Kiya Gaya To Unhone Jawab Diya Ke Hadees Ke Alfaaz Se Ye Zaahir Hota Hai Ke Shayad Qabr Mein Sawal Jawab Arabi Zubaan Mein Hoga Taaham Ye Mumkin Hai Ke Har Shakhs Se Us Ki Makhsoos Zubaan Mein Sawal Jawab Kiya Jayega Aur Ye Baat Zyada Maqool Mahsoos Hoti Hai

Shaykh Abdul Azeez Dabbagh Rahimahullahu Ta'ala (M1131H) Ne Jawab Mein Farmaya Ke Qabr Mein Sawal Jawab Suryani Zubaan Mein Hoga Kyunki Firishte Aur Arwaah Yahi Zubaan Bolte Hain, Sawal Firishte Karenge Aur Jawab Rooh Degi Kyunki Jab Rooh Jism Se Nikal Jaaye To Apni Asal Ki Taraf Laut Jaati Hai

Allah Ta'ala Jab Kisi Wali Ko "Fathe Kabeer" (Ka Martaba) Ata Farmata Hai To Wo Baqayeda Sikhe Baghair Hi Suryani Zubaan Mein Guftagu Karne Ki Salahiyat Haasil Kar Leta Hai Kyunki Us Waqt Us Par Rooh Ka Hukm Ghalib Ho Jaata Hai, Is Liye (Rooh Ke

Ghalbe Ke Baayis Hi) Murde Ko Suryani Zubaan Mein Guftagu Karte Huye Koi Uljhan Darpesh Nahin Hogi

Shaykh Syed Abdul Azeez Dabbagh Rahimahullahu Ta'ala Suryani Zubaan Ke Mutalliq Tafseeli Kalaam Karte Huye Farmate Hain Ke Arwaah (Rooho) Ki Zubaan Suryani Hai,

Ye Zubaan Lafzi Aitbar Se Bahut Mukhtasar Aur Maanwi Aitbar Se Intehayi Wasee Zubaan Hai, Dusri Koi Zubaan Is Khoobi Mein Is Ke Ham Palla Nahin Ho Sakti!

Shaykh Ahmad Bin Mubarak Kehte Hain Ke Maine Daryaft Kiya Ke Kya Arabi Zubaan Bhi?

Aap Alaihi Rahma Ne Farmaya Ke Arabi Zubaan Bhi Is Ke Ham Palla Nahin Ho Sakti Albatta Quraan Mein Maujood Alfaaz Ka Hukm Mukhtalif Hai,

Agar Arabi Zubaan Mein Suryani Ke Muaani Ko Ikathha Kar Liya Jaaye Aur Alfaaz Arabi Zubaan Ke Ho To Ye Suryani Se Bhi Zyada Sheeri Aur Khoobsurat Zubaan Hogi

Suryani Ke Siwa, Dunya Ki Tamam Zubaano Mein Itnaab (Phailao) Paaya Jaata Hai,

Suryani Zubaan Ke Ilawa Har Zubaan Mein Alfaaz Ki Tarkeeb Ke Zariye Jumla Banta Hai Lekin Suryani Zubaan Mein Huroof Ke Zariye Jumla Banta Hai, Yahi Wajah Hai Ke Suryani Zubaan Ke Huroof -e- Tahajji Ka Makhsoos Maana Hai, Jab Ek Harf Ko Dusre Harf Se Mila Diya Jaaye To Jumla Mukammal Ho Jaata Hai

Jis Shakhs Ko Suryani Ke Huroof Ka Ilm Ho Jaaye Wo Aasani Ke Saath Suryani Bol Ya Samajh Sakta Hai Aur Aage Chal Kar Wo Huroof Ke Asraar Ki Maarifat Haasil Kar Sakta Hai

Ye Ek Zabardast Ilm Hai, Allah Ta'ala Ne Logon Par Rahmat Karte Huye Unhein Is Ilm Se Mahjoob Rakha Hai Kyunki Agar Wo Is Se Aagah Ho Jaayein To Un Ki Zaat Mein Maujood Zulmat Un Ki Tabahi Ka Baayis Ban Jaaye (Kyunki Wo Is Ilm Ko Manfi Taur Par Istemal Karenge) Hum Allah Ta'ala Se Salamati Ke Talabgaar Hain

Jis Tarah Ood Ki Lakdi Mein Ras (Yaani Paani) Maujood Hota Hai Isi Tarah Suryani Zubaan Dunya Ki Har Zubaan Mein Maujood Hai Kyunki Dunya Ki Har Zubaan Huroof -e- Tahajji Par Mushtamil Hoti Hai Aur Un Huroof -e- Tahajji Ki Wazahat Suryani Zubaan Mein Ki Gayi Hai Ke Kaun Sa Harf Kis Makhsoos Mafhoom Ki Adayegi Ke Liye Makhsoos Hai,

Jaise Arabi Zubaan Mein Lafze "Ahmad" Hai, Suryani Ke Aitbar Se Is Lafz Ke Pehle Harf "Alif" Ka Apna Makhsoos Maana Hai, Isi Tarah Jab Aap "Haa" Ko Saakin Padhenge To Us Ka Apna Makhsoos Maana Hoga, "Meem" Par Zabar Aur "Daal" Par Pesh Padhenge To Dono Alag Alag Mafhoom Par Dalalat Karenge

Isi Tarah Lafze "Muhammad" Hai, Ye Kisi Shakhsiyat Ka Naam Ho Sakta Hai Lekin Suryani Zubaan Mein Is Ka Har Harf Ek Makhsoos Mafhoom Par Dalalat Karega

Mukhtasar Ye Ke Dunya Ki Tamam Zubaanein Suryani Zubaan Se Nikli Hain Aur Suryani Deegar Tamam Zubaano Ki Asal Hai

Deegar Zubaano Ke Wujood Mein Aane Ki Wajah Ye Hai Ke Logon Mein Jahalat Aam Ho Gayi Jab Ke Suryani Mein Guftagu Karne Ke Liye Maarfat Pehli Shart Hai Taaki Sunne Waale Ko Har Harf Ke Zariye Us Ke Makhsoos Mafhoom Ka Pata Chal Jaaye Lihaza Suryani Zubaan Ijaad Karne Waalo Ne Is Baat Ka Ihtemam Kiya Ke Mukhtasar Taur Par Aisi Zubaan Ijaad Ki Jaaye Jis Ke Huroof -e- Tahajji Wasee Maana Par Dalalat Kar Sakein Kyunki Mukhatib Ko Fayeda Us Waqt Haasil Hoga Jab Us Ka Zahan Aap Ke Matlooba Maana Ki Taraf Muntaqil Hoga Kyunki Beshtar Umoor Maana Se Mutalliq Hote Hain, Yahan Tak Ke Bilfarz Agar Ye Mumkin Hota Ke Aap Alfaaz Wa Huroof Ka Sahara Liye Baghair Apna Maana Mukhatib Ko Muntaqil Kar Sakein To Kabhi Bhi Kisi Zubaan Ko Ijaad Karne Ki Zaroorat Pesh Na Aati, Yahi Wajah Hai Ke Sirf

Akabir Ahle Kashf Ya Arwaah Ya Firishte Is Zubaan Mein Guftagu Karte Hain,
Agar Aap Unhein Ye Zubaan Bolte Huye Sun Lein To Ye Mahsoos Hoga Jaise Wo Ek Ya Do Huroof Mein Apna Mudda Waazeh Kar Dete Hain Ya Chand Alfaaz Mein Itna Kuchh Bayaan Kar Dete Hain Jise Bayaan Karne Ke Liye Dusri Zubaano Mein Kayi Register Darkaar Honge
Ab Aap Ko Andaza Ho Jayega Ke Jab Insano Mein Jahalat Aam Ho Gayi To In Huroof Ko Deegar Maano Ki Taraf Muntaqil Kar Diya Gaya Aur In Huroof Ki Haisiyat Muhmal Alfaaz Ki Manind Ho Gayi Aur Ye Dastoor Chal Nikla Ke Mukhtalif Huroof Ko Mila Kar, Lafz Ki Shakl De Kar Mafhoom Ki Wazahat Ki Jaaye Aur Phir Un Alfaaz Ko Jumlo Ki Shakl Mein Istemal Kiya Jaane Laga, Is Tarah Ek Bahut Azeem Ilm Mafqood Ho Gaya Lekin Is Ke Bawajood Aap Dunya Ki Kisi Bhi Zubaan Ka Koi Bhi Lafz Le Lein Us Ka Koi Ek Harf Suryani Ke Muhawre Se Zaroor Mutabiqat Rakhta Hoga Yaani Jo Lafz Kisi Makhsoos Maana Ke Liye Ijaad Kiya Gaya Hai, Usi Lafz Ka Ek Harf Suryani Zubaan Mein Usi Maane Ki Wazahat Ke Liye Istemal Hota Hoga,
Jaise Arabi Zubaan Mein Lafze "Haayit" Deewar Ke Maana Mein Istemal Hota Hai Lekin Suryani Zubaan Mein Is Ka Pehla Harf "Haa" Isi Maana Mein Istemal Hota Hai
Arabi Zubaan Mein Paani Ke Liye Lafze "Maa'a" Istemal Hota Hai Jab Ke Suryani Zubaan Mein Is Ke Aakhir Mein Aane Waala "Hamza" Paani Ke Liye Ijaad Kiya Gaya Hai
Arabi Zubaan Mein Aasman Ke Liye Lafze "Samaa" Maujood Hai Aur Suryani Zubaan Mein Is Ke Maana Ke Liye Sirf "Seen" Istemal Hota Hai, Gharze Ke Agar Aap Tehqeeq Karein To Aap Ko Pata Chal Jayega Ke Har Lafz Ka Koi Ek Harf Makhsoos Faham Ki Adayegi Ke Liye Kaafi Hota Hai Aur Baqya Huroof Khwah Makhwah Istemal Kiye Jaate Hain

Hazrate Adam Alaihissalam Jab Zameen Par Tashreef Laaye To Apni Zauja -e- Muhtarma Aur Bachho Ke Saath Suryani Mein Guftagu Kiya Karte The,
Hazrate Idrees Alaihissalam Ke Zamane Tak Is Mein Koi Tabdeeli Nahin Aayi Lekin Us Ke Baad Tabdeeli Ka Amal Shuru Ho Gaya Aur Deegar Bahut Si Zubanein Wujood Mein Aa Gayi, Us Mein Sab Se Pehle Hindi (Sanskrit) Zubaan Wujood Mein Aayi Aur Ye Suryani Zubaan Se Khaasi Qareeb Hai
Hazrate Adam Alaihissalam Suryani Zubaan Mein Is Liye Guftagu Kiya Karte The Kyunki Ahle Jannat Ki Zubaan Suryani Hai Aur Hazrate Adam Alaihissalam Bhi Jannat Mein Yahi Zubaan Bola Karte The

(انظر: الابریز من کلام سیدی عبد العزیز)

ABDE MUSTAFA

PUBG

Jawano Ki Mehfil Mein Humesha Kuchh Na Kuchh Charche Mein Rehta Hai, Abhi Ek Mobile Game Hai "PUBG" Jis Ke Pichhe Ghanto Barbaad Kiye Ja Rahe Hain,
Is Qadr Deewane Hain Is Game Ke, Ke Ghar Mein PUBG, Baahar Mein PUBG, Din Mein PUBG, Raat Mein PUBG!
Khelte To Hain Hi Aur Jab Dosto Se Mulaqat Karte Hain To Bas Isi Ki Baatein Karte Hain
Jitni Mehnat, Waqt Aur Dimagh Is Khel Mein Kharch Kiya Jaata Hai, Agar Us Ka Aadha Bhi Padhayi Mein Lagaya Jaaye To Bahut Fayeda Hoga,
Jitni Muhabbat Is Khel Se Hai Agar Utni Muhabbat Kitabo Se Ki Jaaye To Zindagi Sanwar Jaaye
Kayi Aise Hain Ke PUBG Mein Bandooq Mein Goli Bharne Ka Tariqa, Hathyar Badalne Ka Tariqa Aur Faaltu Ke Farzi Dushmano Ko Maarne Ka Tariqa To Maloom Hai Lekin Afsos Ke Islam Ka

Bunyadi Aqeeda Nahin Maloom! Namaz Ka Tariqa Nahin Maloom! Wuzu Wa Ghusl Ka Tariqa Nahin Maloom!
PUBG Game To Aaj Aaya Hai, Is Se Pehle Candy Crush, Mario, Contra, Ludo, Carrom Board Waghaira Ke Majnu Paaye Jaate The Aur Aaj Bhi Hain Yaani Humesha Koi Na Koi Fuzool Kaam Mil Hi Jaata Hai
Naujawan Nasl Ko In Cheezo Mein Mubtala Karne Ke Pichhe Kayi Logon Ka Haath Hai, Ab Kisi Ladke Ke Walid Ko Hi Dekh Lijiye, Wo Khud Be Namazi, Be Ilm Aur Ghafil Hai To Bete Ko "Junaid Wa Shibli" Kaise Banayega
Baap Maa Ko Lagta Hai Ke Beta Naukri Karne Laga Hai Aur Hazaaro Rupay Kama Raha Hai Bas Taraqqi Kaafi Ho Gayi, Ab Shaadi Kar Do Taaqi Is Ke Bachhe Bhi Yahi Taraqqi Ka Manjan Khareedne Ke Liye Nikal Padein
Ye Nahin Dekha Jaata Hai Ke Bete Ke Mobile, Us Ke Computer, Us Ke Facebook Profile, Us Ke WhatsApp Messenger Par Kaun Se Phool Khil Rahe Hain, Ab Ho Sakta Hai Ke Aap Sochein Ke Maa Baap To Bhole Hote Hain, Unhein Kya Maloom Beta Kya Kar Raha Hai?
Hum Kahenge Ke Maa Baap Bhole Nahin Balki Ghair Zimmedar Hain Aur Bachho Ki Tarbiyat Ke Islami Tariqe Se Be Khabar Hain Bachho Ko School Ka Raasta Dikhaya, Colleges Ke Chakkar Katwaye Hatta Ke Ek Aadhar Card Ke Liye Line Mein Ghanto Khade Rehna Sikhaya Lekin Madrase Mein Taleem Haasil Karne Ke Naam Par Khamoshi Ikhteyar Ki, Ulama Ki Khidmat Mein Haazir Ho Kar Faiz Haasil Karne Ki Baat Aayi To Kaan Par Joo Tak Na Rengi Laparwahi Ki Wajah Hai Ke Awlaad Kabhi PUBG Mein Chicken Dinner Kar Rahi Hai To Kabhi Facebook Par Ek Hazaar Followers Jama Karne Ki Khushi Mana Rahi Hai

Allah Ta'ala Humare Naujawano Ko In Fuzool Cheezo Se Bachaye Aur Aane Waali Naslo Ki Tarbiyat Par Kaam Karne Ki Salahiyat Ata Farmaye

ABDE MUSTAFA

ZAYEEF RIWAYAAT FAZAIL MEIN MAQBOOL HAIN LEKIN

Jab Hum Kisi Riwayat Ke Baare Mein Batate Hain Ke Ye Sakht Zayeef Hai Ya Mauzu Hai To Waayizeen Wa Khutba Ki Taraf Se Fauran Jawab Aata Hai Ke "Fazail Mein Sab Kuchh Chalta Hai" Aur Iske Baad Hum Kuchh Kahein To Humari Sunniyat Par Hi Hamla Shuru Ho Jaata Hai

Hazrat Allama Maulana Usaidul Haque Qadri Badayuni Likhte Hain Ke Humare Muqarrireen Ne Usool -e- Hadees Ka Ye Qayeda Kahin Se Sun Liya Hai Ke "Fazail Mein Zayeef Hadees Bhi Maqbool Hoti Hai" Aur Is Qayede Ke Be Mahal Istemal Se Mauzu Aur Ghair Moatbar Riwayaat Ke Liye Itna Bada Darwaza Khul Gaya Ke Har Qism Ki Riwayatein Is Qayede Ki Duhayi De Kar Bayaan Ki Jaane Lagi

Is Mein Koi Shak Nahin Ke Ye Qayeda Apni Jagah Durust Hai Lekin Iske Itlaq Ka Bhi Ek Dayera Hai Aur Iske Istemal Ke Kuchh Sharait Hain Jinko Ayimma Wa Ulma Ne Bayaan Kar Diya Hai, Lekin Jab Ye Qayeda Kam Ilm Muqarrireen Ke Hatthe Chada To Iska Natija Zayeef Phir Zayeef -e- Shadeed Phir Munkar Aur Aakhir Mein Mauzu Riwayaat Ki Qabooliyat Ki Surat Mein Nikla

(Mazeed Likhte Hain Ke) Jo Ahadees Waqayi Qabil -e- Radd Thi Humne Use Bhi Qabool Kar Liya

(انظر: نقد و نظر، ص 11، ملخصًا)

Baat Baat Par Is Qayede Ki Ratt Lagane Waale Zara Hosh Ke Naakhun Lein Aur Har Riwayat Ko Zabardasti Fazail Mein Dhakelne Ka Kaam Na Karein

ABDE MUSTAFA

YE SHAAN -E- ALI HAI ZARA SAMBHAL KAR

Hazrate Sayyiduna Ali Radiallaho Ta'ala Anho Farmate Hain Ke Mere Baare Mein Do Tarah Ke Aadmi Halaak Ho Jayenge, Ek Hadd Se Zyada Muhabbat Karne Waala Jo Meri Aisi Shaan Bayaan Karega Jis Ka Main Haqdaar Nahin Aur Dusra Mujh Se Bughz Rakhne Waala Jise Meri Dushmani Mujh Par Bohtan Lagane Par Aamada Karegi

(مسند احمد، مشکوٰۃ، مرقات و مرآۃ المناجیح)

Rafzi Aur Un Ke Chhote Bhai Tafzeeli To Is Marz Mein Mubtala Hain Hi Lekin Aaj Kal Khud Ko Ahle Sunnat Kehne Waale Kuchh Afraad Bhi Is Virus Ki Zad Mein Hain

Khud Ko Muhibbe Ali Wa Ahle Bait Saabit Karne Ke Chakkar Mein Ahle Sunnat Ke Mauqif Par Hi Fatwe Jaari Farma Rahe Hain Tafzeeliyat Se Bezari Aur Nafrat Ka Izhaar To Karte Hain Lekin Un Ki Khud Ki Baato Se Tafzeeliyat Ki Boo Aati Hai

Abhi Mawlood -e- Kaaba Ke Mas'ale Par Hi Khud Ko "Moatbar Ulama -e- Ahle Sunnat" Kehlane Waale Chand Hazraat Ne Ye Zahar Ugla Hai Ke Jo Hazrate Ali Radiallaho Ta'ala Anho Ki Wiladat Khana -e- Kabah Mein Hone Ka Inkar Kare Wo Bughze Ali Wa Bughze Ahle Bait Mein Mubtala Hai Aur Khandaan -e- Rasool Ki Tanqees Ka Pahlu Talaash Kar Raha Hai

In Moatbar Ulama (Jo Ke Asal Mein Ek Muqarrir Se Zyada Nahin) Ko Chahiye Tha Ke Shaakh Kaatne Se Pehle Ye Dekh Lein Ke Khud Ki Tashreef Kis Shaakh Par Jami Huyi Hai Lekin Aao Dekha Na Taao Firing Shuru Kar Di Aur Anjaam Ye Hua Ke Sureen Zameen Par Giri

Inhein Chahiye Tha Ke Is Tehqeeqi Mas'ale Mein Taang Na Adayein Kyunki Kehte Hain "Jis Ka Kaam Usi Ko Saaje" Lekin Dil Hai Ke Kabhi Kabhi Zaleel Karwa Kar Hi Chhodta Hai

Agar In Ki Ye Baat Tasleem Kar Li Jaaye Ke "Jo Hazrate Ali Ko Mawlood -e- Kaaba Na Maane Wo Bughz..... Alakh" To Phir Saikdo Akabireen -e- Ahle Sunnat Ko Dushman -e- Ahle Bait Qaraar Dena Hoga Jin Mein Imam Jalaluddin Suyooti, Imam Nawawi, Imam Shamsuddin Muhammad, Imam Muhammad Bin Ali Shafayi, Imam Shahabuddin Khifaji, Allama Husain Dayaar Bakari, Imam Bahauddin Makki, Allama Halabi, Imam Ibne Asakir, Allama Jamaluddin Afriqi Waghaira Samet Deegar Kayi Ulama Shamil Hain!

Agar Zyada Door Na Jaayein To Sadarushshariah, Hazrat Allama Mufti Amjad Ali Aazmi, Faqeeh -e- Millat, Hazrat Allama Mufti Jalaluddin Ahmad Amjadi, Hakeemul Ummat, Mufti Ahmad Yaar Khan Nayeemi Alaihimur Rahma Par Bughz -e- Ahle Bait Ka Fatwa Laga Kar Dikhayein (Jo Anjane Mein Aap Laga Bhi Chuke Hain) Taaki Aap Ko Muhibbe Ahle Bait Ka Award Diya Jaa Sake

Ahle Sunnat Wa Jama'at Etidal Pasand Hai Lihaza Apni Shiddat Pasandi Ko Is Mein Shamil Karne Aur Is Par Muhabbat -e- Ahle Bait Ka Label Laga Kar Dusro Par Keechad Uchhalne Ki Koshish Na Karein, Ye Humari Guzarish Hai Aur Isi Mein Aap Ki Salamati Bhi Hai Warna Jab Giraft Hogi To Kayi Haath Zad Mein Aayenge

ABDE MUSTAFA

KOI HAD NAHIN

Hazrate Imam Bousiri Rahimahullahu Ta'ala Likhte Hain :

دع ما ادعته النصاری فی نبیھم

واحکم بما شئت مدحا واحتکم

وانسب الی ذاتہ ماشئت من شرف

وانسب الی قدرہ ماشئت من عظم

فان فضل رسول اللہ لیس لہ

حد فیعرب عنہ ناطق بفم

"Jo Eisaiyo Ne Apne Nabi Ke Baare Mein Kahi Use Chhod Kar Baaqi Har Tarah Apne Habeeb ﷺ Ki Shaan Bayaan Kar, Aap Ki Zaat Ki Taraf Har Sharf Aur Har Azmat Ko Bina Jhijak Mansoob Kar De, Aap Ki Fazeelat Aur Shaan Ki Koi Had Nahin Phir Aap Ki Tareef Ka Haque Koi Kis Tarah Ada Kar Sakta Hai"

(ملخصاً: تجھ سا کوئی نہیں، ص6)

Tere To Wasf Ayeb -e- Tanahi Se Hain Bari
Haira Hoon Mere Shah Main Kya Kya Kahoon Tujhe

ABDE MUSTAFA

TO PHIR KAUN KAHEGA?

Khateeb Saahib Se Taqreer Ke Baad Sawal Kiya Gaya Ke Hazrat Aap Ne Jo Riwayat Bayaan Ki Wo Kis Kitab Mein Hai? Bada Tehqeeqi Jawab Aaye Ke Maine Hazrate Fulaan Saahib Se Suni Thi.....,

Jab Arz Kiya Gaya Ke Riwayat Mauzu Wa Manghadat Hai To Janab Ne Aisi Baatein Keh Daali Ke Aap Ko Kisi Kitab Mein Nahin Milengi! Farmane Lage Ke Kya Aap Ne Tamam Kitabein Padh Li Hain Jo Ise Mauzu Keh Rahe Hain Ya Aap Hazrate Fulaan Saahib Se Zyada Ilm Rakhte Hain?

Ye Baatein Kuchh Muqarrireen Aur Aam Logon Se Bhi Sunne Ko Milti Rehti Hain Ke Kya Aap Fulaan Se Zyada Jaante Hain Ya Aap Ne Tamam Kitabein Padh Li Hain.....?

Hum Is Par Zyada Lambi Chaudi Bahas Na Karte Huye Sirf Ek Sawal Karna Chahte Hain Ke Agar Kisi Riwayat Ko Mauzu Kehne Kehne Ke Liye Dalail Nahin Balki Kisi Hazrat Se Zyada Ilm Rakhna Ya Tamam Kitabein Padhna Zaroori Hai To Phir Kaun Sa Aisa Shakhs Hai Jis Ne Tamam Kitabein Padh Li Hain Ya Wo Kisi Se Zyada Ilm Ka Daawa Kar Sakta Hai? Agar Koi Aisa Shakhs Nahin Hai To Phir Kisi Bhi Riwayat Ko Mauzu Nahin Kaha Ja Sakta Kyunki Ho Sakta Hai Wo Kisi Kitab Mein Maujood Ho, Is Se To Jhooti Riwayaat Ko Qabool Karne Ka Darwaza Khul Jayega!
Aisi Baatein Karne Waalo Ko Chahiye Ke Ye Bhi Bata Dein Ke Jab Hum Dalail Ke Saath Nahin Keh Sakte To Phir Kaun Kahega?

ABDE MUSTAFA

QABR -E- RASOOL KI TASVEER

Social Media Par Kuchh Tasveerein Ye Keh Kar Share Ki Jaati Hain Ke Ye Qabre Rasool ﷺ Ki Tasveer Hai, Aaj Ek Qabr Ki Tasveer To Kal Dusri Qabr Ki.....,
Aisa Karne Waale Shohrat Ke Bhooke Hain Ya Aqeedat Mein Andhe Ho Chuke Hain, Ye To Nahin Kaha Ja Sakta Lekin Hum Ye Zaroor Kehna Chahenge Ke Ye Ek Nihayat Hi Ghair Zimmedarana Kaam Hai
Ye Tasveerein Sahih Kaise Ho Sakti Hain Jab Ke Huzoor ﷺ Ki Qabre Mubarak Tak Jaane Ka Filhaal Koi Raasta Hi Nahin Hai! Is Ki Tafseel Kuchh Yun Hai :

(1) Rasoolullah ﷺ Wa Shaykhain Kareemain Ke Mazaraat Ke Gird Chaar Diwari Hai
(2) Ye Chaar Diwari Bilkul Band Hai, Is Mein Aane Jaane Ka Koi Bhi Raasta Nahin Hai

(3) Is Chaar Diwari Ke Gird Bhi Ek Paanch Kono (5 Corners) Waali Mazboot Diwar Hai Jis Par Chadar Daal Di Gayi Hai
(4) Ye Paanch Kono Waali Diwar Bhi Bilkul Band Hai, Is Mein Bhi Aane Jaane Ka Koi Raasta Nahin Hai
(5) Is Paanch Kono Waali Diwar Ke Bahar Ab Sunehri Jaaliya Hain Jin Ke Andar Parde Lage Hain
(6) Khaas Hujra -e- Mubaraka Aur Paanch Kono Waali Diwar Ke Bilkul Niche Sultan Nooruddin Zangi Alaihi Rahma Ki Banayi Huyi, Seesa Pilayi Mazboot Zameeni Diwar Maujood Hai
(7) Khaas Hujra -e- Mubaraka Aur Paanch Kono Waali Diwar Ke Ayen Upar Sar Sabz Gumbad Mazaraat -e- Salasa Se Barkatein Loot Raha Hai Aur Poore Alam Mein Loota Raha Hai
(8) Ab Koi Bhi Aisa Raasta Nahin Hai Ke Baraah -e- Raast Koi Mazaraat Tak Pahunch Sake Aur Ye Tamam Umoor Pehli Sadi Se Le Kar Zyada Se Zyada Chhati Sadi Tak Mukammal Kar Liye Gaye The
(9) Agar Kisi Baadshah Ya Sadar Ya Phir Kisi Makhsoos Shakhsiyat Ke Liye Darwaza Khola Jaata Hai To Wo Faqat Paanch Kono Waali Deewar Ke Bahar Tak Hi Jaate Hain Na Ke Khaas Mazaraat Tak
(10) Jab Andar Jaane Ka Raasta Tha Us Waqt Ye Camera Ijaad Nahin Hua Tha Aur Jab Camera Aaya To Isse Kaafi Pehle Raasta Band Ho Chuka Tha Lihaza Ye Tasveerein Auliya -e- Kiraam Ki Hain Jinhein Huzoor ﷺ Ki Taraf Mansoob Kiya Jaata Hai

ABDE MUSTAFA

DR. IQBAL

Badarul Ulama, Hazrat Allama Maulana Badruddin Ahmad Siddiqui Alaihi Rahma, Dr. Iqbal Ke Baare Mein Likhte Hain :
Razvi Darul Ifta, Bareli Shareef Mein Ek Istefta Pesh Kiya Gaya Jis Mein Dr. Iqbal Ke Kuchh (Kufriya) Ash'aar Ke Mutalliq Sawal Kiya Gaya Tha To Maulana Mufti Muhammad Aazam Ne (Fatwe Mein) Un Ash'aar Ko Kufriya Qaraar Diya Aur Qaayil (Yaani Dr. Iqbal) Ke

Baare Mein Tehreer Kiya Ke Maine Huzoor Muftiye Aazam -e- Hind, Allama Mustafa Raza Khan Alaihi Rahma Se Dr. Iqbal Ke Baare Mein Daryaft Kiya To Aap Ne Farmaya :
Beshak Iqbal Se Khilaf -e- Shara Umoor Ka Sudoor Hua Hai, Kufriyaat Tak Us Se Saadir Huye Hain Magar Wo Allah Ta'ala Ke Mahboob, Sarkar -e- Do Aalam ﷺ Ki Shaan Mein Gustakh Wa Be Adab Nahin Tha
Beshak Jahalat Ki Bina Par Us Se Kufr Tak Pahunchane Waali Ghalatiya Huyi Hain Magar Aakhir Waqt Mein Marne Se Pehle Us Ki Tauba Bhi Mash'hoor Hai Aur Jo Allah Ke Mahboob Ki Shaan Mein Gustakh Nahin Hota Us Ko Tauba Ki Toufique Hoti Hai
Us Ke Baad Huzoor Muftiye Aazam -e- Hind Ne Iqbal Ka Ye Sher Padha :

بمصطفی برساں خویش راکہ دیں ہمہ اوست
گر باو نرسیدی تمام بولہبی است

Ye Sher Padh Kar Hazrat Ki Aankho Mein Aansu Bhar Gaye Aur Farmane Lage Ke Is Sher Se Huzoor ﷺ Ke Saath Iqbal Ki Sachhi Muhabbat Zaahir Hai, Uske Baad Farmaya Ke Iqbal Ke Baare Mein Tawaqquf Chahiye Aur Hazrat Ka Ye Farman Nasaaziye Taba Se 15-16 Saal Pehle Ka Hai Aur Hazrat Ke Is Farman Par Humara Amal Hai

(فتاوی بدر العلماء، ص126، 229، ملخصًا)

Khalifa -e- Huzoor Muftiye Aazam -e- Hind, Hazrat Allama Mufti Shariful Haque Amjadi Alaihi Rahma, Dr. Iqbal Ke Ek Sher Ki Taweel Karte Huye Likhte Hain Ke Humein Hukm Hai Ke Momin Ke Kalaam Ko Achhe Maano Par Mahmool Karna Wajib Hai

(فتاوی شارح بخاری، ج2، ص486، ملتقطاً)

Aap Rahimahullahu Ta'ala Ek Aur Maqaam Par Likhte Hain Ke Iqbal Ki Tauba Mash'hoor Hai, Bahut Se Mustanad Aalimo Ne Us Ki

(Tauba Ki) Riwayat Bhi Ki Hai Is Liye Is Baare Mein Sukoot Kiya Jaata Hai

(فتاوی شارح بخاری، ج3، ص491، ملتقطاً)

ABDE MUSTAFA

YE KOI NAYI BAAT NAHIN

Jab Hum Jhoote Muqarrireen Aur Aise Naam Nihad Ulama Ka Radd Karte Hain Jinhone Apne Af'aal Se Deen Ko Nuqsan Pahunchaya Hai Aur Ulama Ki Jama'at Ko Badnaam Kiya Hai To Kuchh Log Jin Ko Shayad Apni Dukaan Ki Fikr Hai, Hum Se Kehte Hain Ke Ye Ulama Ki Tauheen Hai Aur Tum Ulama -e- Kiraam Ke Gustakh Ho.....!

Ye Koi Nayi Baat Nahin Hai Balki Ulama -e- Mutaqaddimeen Ke Saath Bhi Aisa Hua Hai Ke Unhein In Do Numbaro Ka Radd Karne Ki Wajah Se Bura Bhala Kaha Gaya Aur Takleefein Di Gayi Chunanche :

Mash'hoor Tabayi, Imam Shaybi Alaihi Rahma Ne Jab Ek Muqarrir Se Bhare Majme Mein Farmaya Ke "Allah Se Dar Aur Jhooti Riwayat Bayaan Mat Kar" To Us Muqarrir Ne Imam Shaybi Se Kaha Ke Aye Bad Kirdaar Tu Mera Radd Karta Hai Aur Phir Joota Utha Kar Imam Shaybi Ko Maarne Laga Phir Poora Majma Imam Shaybi Par Toot Pada!

(-تحذیر الخواص من اکاذیب القصاص، امام جلال الدین سیوطی، ص203، 204

-والقصاص والمذکرین، علامہ ابن جوزی، ص302، 303

-والاسرار المرفوعۃ فی الاخبار الموضوعۃ المعروف بالموضوعات الکبری، ملا علی قاری، ص85، 86

وموضوعات کبیر، مترجم، ملا علی قاری، ص64، 65)

Agar Aaj Aiso Ka Radd Karne Par Humein Bura Bhala Kaha Jaata Hai To Ye Koi Nayi Baat Nahin Hai

ABDE MUSTAFA

KOI WAQT BHI HOTA HAI

Allama Ibne Jauzi Likhte Hain Ke Basra Mein Ek Shakhs Qareebul Marg (Maut Ke Qareeb) Tha
Ek Shakhs Aaya Aur Marne Waale Se Kehne Laga :
Aye Fulaan! Is Tarah Kaho "La Ilaha Illallahu" Aur Agar Chaho To Yun Kaho "La Ilaha Illallaha" (Yaani Lafze Allah Ko Zabar Ke Saath Padho) Albatta Pehli Soorat (Yaani Lafze Allah Ko Pesh Ke Saath) Padhna Imam Saybuwiya Ke Nazdeek Zyada Achha Hai
Ye Sun Kar Abul Eina Ne Kaha Ke Ye Kanjri Ki Awlaad Naza Ki Haalat Mein, Marne Waale Par Nahwiyo Ke Qaul Pesh Kar Raha Hai

(ملخصًا: اخبار الحمقی والمغفلین، مترجم، ص192، 193)

Har Kaam Ke Liye Ek Sahih Waqt Hota Hai Aur Munasib Jagah Bhi Agar Aap Ke Paas Ilm Hai To Use Aisi Jagah Bayaan Karein Jahan Us Ki Zaroorat Ho, Agar Aap Bhi Mazkoora Shakhs Ki Tarah Marne Waale Ke Saamne Arabi Grammer Ke Qawaid Bayaan Karenge Ya Na Ahal Logon Ke Samne Ilm Jhadenge To Aap Ko "Ahle Ilm" Mein Nahin Balki "Kanjri Ki Awlaad" Mein Shumar Kiya Jayega

ABDE MUSTAFA

OUR OTHER PAMPHLETS